

THE DIVINE MESSAGE

COMMUNICATION FROM A HIGHER ENTITY
TO A
MEDIUM IN THE WAKING STATE

BY
"NOMI"



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1920

This small volume was ready for publication in July, 1914. Its immediate appearance was postponed from season to season, until now, because of the Great War. These communications written down exactly as they were received during 1911, 1912 and 1913, and printed a month before the beginning of hostilities, contain not only most convincing references to the coming War itself, but also many remarkable predictions concerning the Social and Moral problems which are its aftermath.

The method of transmission is explained by the writer herself. I can only add that I was present at several of the SÉANCES and can testify to her deep sincerity. When receiving the Messages, though not actually in a state of trance, she yet appeared to be completely indifferent to all outside noise or action and not in the least disturbed by it. She spoke in a clear voice without hesitation or pause.

CLAIRE DE PRATZ.

June, 1920.

FOREWORD

THE pages which follow were inspired from the Beyond to a medium who received them in the normal waking state, and who kept an exact remembrance of them when the communications were finished. These communications often lasted two or three hours, and during a certain period were repeated daily, causing the medium to experience a state of beatitude without the slightest fatigue. The medium, with closed eyes, spoke in a clear voice, without hesitation and without ever correcting herself, and dictated the communications to various persons, who could, in case of need, attest the truth of this fact.

The superior spirit thus explains the nature of these communications to the medium :

"Being in full communion of thought with you,

and thanks to your special intuition, I can, without any effort on your part, communicate with you in the waking state, and thus give you the impression of being my collaborator, and not a passive instrument lulled in slumber, and who, upon waking, would be unable to remember the lofty discourses which had taken place. Yet it is only to a sleeping subject, whose personality does not even unconsciously offer resistance, that I could communicate things beyond her power of conception—things which, consequently, would surprise you in your waking state, and of which your subconsciousness would, without intending it, prevent the manifestation in you and by you.”

The medium now explains :

“The present seems to me a propitious time for publishing this book. Too many diverse passions, too many conflicting sentiments, come daily into collision on Life’s battlefield. He who desires to understand the enigma will be comforted and consoled by the instruction which is given here. In it will be found

The Superior
Spirit
explains.

The Medium
explains.

that edifying security, that profound indulgence, which give rest and delight to the human being wearied by the battle and by the uncertainties into which a multitude of opposing opinions plunge him to-day. Science denies the divining instinct; the Church, ossified in narrow dogma, circumscribes the soaring of the soul. How many wavering beings, whose minds and hearts thirst for consolation, seek without finding it! The Divine Messenger, one of the lights and hopes of thinking humanity, and the inspirer of this book, has desired once more, by using the receptivity of a medium, to address to the human race words of solicitude and tenderness. They will at least be understood and appreciated by the ever-swelling tide of initiated brethren of the faith formerly termed 'occult,' but which now having become more accessible, can support and console."

THE DIVINE MESSAGE

Thursday, June 14, 1911.

WHILE talking with a friend upon matters pertaining to the Beyond, all at once I perceive a wonderful radiance. It ~~is like~~ is like an in-

**A Wonderful
Radiance.**

ward glow illumining me, a voice which I do not hear but which I feel, and which vibrates through me. I close my eyes, as when, recalling the image of an absent or vanished person, one formulates the voice one cannot hear. Without seeing, I feel luminous rays which fill my heart and soul with a beatitude till now unknown. I realize that an Entity of the highest order is being revealed to me.

He informs me that he is the envoy of Jesus Christ, and I instinctively give him the name of Divine Messenger. I am possessed by a

**The Identity
of the Divine
Messenger.**

feeling of deep gratitude, but am not alarmed. The goodness which emanates from this superior being reassures me; his

radiance enwraps me, he makes me understand, and I repeat his words in a loud voice before the person who is present, who can bear testimony to what I state. The Divine Messenger tells me that events are hastening, that the hour of destiny has struck. The impiety and selfishness of earth-dwellers call down a judgment from on high, but the Saviour will try to spare all those who are worthy of protection. He will descend one day from heaven, His eternal dwelling, to incarnate Himself at the age of twenty-one. He is at this very moment in the act of adapting Himself to the spiritual fluids of our planet, and of assuming vital human forces. The Divine Messenger declares that there will probably soon be a mighty conflagration. He says "probably," because the will of God can precipitate, defer, or suppress events which result from the acts of the human race. Men, he says, have signed their own sentence by their attitude; atheism and egotism make them cynical; they need a severe warning. In some time to come Europe will be submerged, as was formerly Atlantis; after the cataclysm other continents will appear; the new race is in the making; it is clairvoyant and of true belief, and very astral. It will know the fourth

Europe
will be
submerged.

dimension and the sixth sense. The person now present, myself, and many other believers, are already numbered among the new race. He adds that we are at the end of a cycle, and it is for this that the Saviour will return. Has He not promised it elsewhere? . . . "In two thousand years and not a thousand years?"

July 5, 1911.

I ask the Divine Messenger what he thinks of people who change their religion. He says that conversions cannot bring happiness except when inspired by ardent faith, for then they have a reason. It is enough to practise the precepts of goodness, forgiveness, and charity, which the Master taught here below.

**Change of
Religion.**

July 10, 1911.

The Divine Being manifests Himself. He talks of the temple of truth at which Mr. Z. works in London. Around this temple will gather by degrees the true believers, from every corner of the world. He makes me take a pencil and sketch the wreathed alabaster pillars, like those of the temple at Jerusalem. He tells us also that "the fourth dimension" is the divining art which allows one to see through

**The Temple
of Truth.**

concrete matter, and to read the human mind. A knowledge of the fourth dimension will make matter permeable and immaterial. Thus its possession will banish the lie from humanity, since one will see through consciences. Mr. Z. calls the fourth dimension "the arrow," because human thought will pass through everything. The sixth sense will be the result of the development of the pineal gland which will permit human beings to communicate with one another through space.

The Divine Messenger blesses us. A new wave of happiness spreads over me.

Wednesday, July 19, 1911.

A new manifestation. I state what follows by his command :

So long as rancour dwells in your heart, peace will be banished from your soul. Rancour is a poison which gives substance to the plots of our enemies. Prayer alone disarms them, for we must above all pray for those who, being still steeped in evil, do not understand sublime doctrines and supreme truths. Forgiveness is honey, but honey cannot be absorbed while poison is circulating in your blood.

One must know how to choose those to whom

one can speak of the Divine mysteries, for they then become chalices worthy of receiving the sacred essence.

To throw one's words to the wind is to sow on the footpath, and when the footpath is trodden down the good seed is lost. Nothing of what is useful must be lost.

The Medium explains:

Here begins the "Code of Thought" which is dictated to me by the Divine Messenger and entitled:

THE DIVINE MESSAGE.

Faith accomplishes miracles. True goodness is active and does not stop at pity.

* * * * *

There are many of us—spirits who have received from the Supreme Being the understanding of Divine mysteries. There are several among us who, for love of the numerous planets where suffering is, and to try to save sorrowing humanities, sacrifice ourselves from time to time by being reincarnated. If we succeed even in saving only a few souls in whom the Divine breath abides as in a sanctuary, our self-immolation will not be useless.

Beyond a certain number of the initiated, who

are daily increasing, and who, like you, are already cognisant of Divine truth, something very definite is needed for the masses. That is why the Saviour, in His approaching reincarnation among you, will by His clear and authoritative teachings re-establish pure Truth.

Why have I chosen you—you ask? Because you are mentally and physically well balanced; because you are the vessel in which, without fear of its breaking, I can deposit sound ideas and comforting truths—Up! the moment is at hand. Fear nothing, my child! Can fear be felt where faith is? You will be warned in time, and you will know how to guide your footsteps, and how to make yourself of use. See how I have hastened to your call! We have long been friends! You have always been a seeker after truth. Your mind has always tried to penetrate the impenetrable, not in vulgar curiosity, but in the hope of making yourself of use.

Do you not feel now how I am building up, purifying, and renewing your physique? In the most intimate bond of body and mind alone can you be the dispenser of my ideas, the diligent worker, the defender of the Great Work.

The Mission
of the
Medium.

You will not fail in your task. The manifold temptations which have lain in your way, like the tests besetting the path of those who undergo evolution, have not prevented you from marching straight forward, sustained by faith, and matured by the divination which has enlightened you. You have well understood that the worship of God could only be of *one* God. God dwells within us ; we do not worship His image in wood carved by the hand of man.

You see, nothing exists without love ; all is love in heaven, in space, and on earth. Those who do not understand the Divine precepts must be pitied. They will vanish away. . . .

Only over the children of one's soul has one real influence ; but it is difficult when dealing with those who consider only the heredity of the flesh, to break down the gates of opposition and shatter the bolts of ignorance.

Your home is a sanctuary of peace.

At the time when the Saviour was on earth, those who had a Divine mission to fulfil were called Sons of God. The prophets had long announced the coming of the Saviour. The children of Israel, so often unfaithful to their precepts, while faithful to their creed, were then groaning under the

grievous oppression of the Romans. . . . You loved Him greatly; you had faith in His mission but not in the charlatanism which surrounded His person and which emanated from the over-zealous who had not in their hearts the humble, fervent faith of the true believer. He spoke as a forerunner; He was two thousand years before His time, for He ought not to have descended upon earth till now. But a profound pity moved Him to anticipate His era. That is why His sayings were often wrongly interpreted. Moses was more of the earth, more human than He, and knew how to talk when necessary to his rebellious people in simple language. This time He will speak to the human race in scientific terms, in language that is concise, logical, and profound, and that will convince them. Poor struggling humanity has ears, but hears not; eyes, and sees not.

But never ask Him that question which burns upon your lips: "Why does evil exist?" That is the great mystery which you shall know when, with Him, you shall tread the interplanetary space where light is perfume, where perfume is harmony, where every vibration forms a colour, every colour is a thought, and every thought an action.

Why does
Evil exist?

You have long been wishing to write a book about the Beyond. You are beginning it to-night.

Yes, you were also a fighter in the time of Moses, and it is from that time that you have retained your combative instincts. You know how to command, and you are obeyed as few are obeyed in these days.

August 11, 1911.

You wish to know something which you already know, but you prefer that it should be confirmed by my voice. In truth, these bodies which have served as sheaths to lofty souls—souls whose earthly existence has had sacrifice for its noble aim—evaporate into space, and do not return to their foster-mother, Earth. And do you know why? Because the earth, like all that is of the earth, is doomed sooner or later to destruction.

I read your thought: you ask why earth, which bears no evil thing in its vast womb, should meet with the same fate as human beings, and disappear with them. But the earth, like the trees, flowers, mountains, and the sea, is created solely for man.

**The Union
of Man and
Nature.**

On your planet, he is the uncontested sovereign of a vast domain, which he has not, however, been able to turn to righteous account. Man and Nature are

closely bound together ; a pact was made by them in the darkness of the ages, but of this pact there remains no trace, not even in legend. In primitive times Man and Nature lived together in the most perfect harmony : Man would not then have infringed the privileges of earth ; he would not have killed an animal, nor caused suffering either to Man or to Nature. What could be more equitable than that outraged Nature should sometimes revolt ? Cyclones, hurricanes, earthquakes, floods, severe cold, and tropical heat are the manifestations of the great voice of Nature claiming her violated rights.

All that earth and the animals desire is to serve Man —their master and their superior, but not their tyrant.

God, the supreme Master, is everywhere in Nature ; the moonlight, a sunset, the vast ocean, fill the soul with poetic melody. Even
 God is everywhere in Nature. in her outbursts, Nature presents a marvellous spectacle of power and energy, which ought to make the most sceptical soul reflect. But for reasons which I cannot confide to you now—profound and serious reasons which caused the great misunderstanding—men have unlearned the elementary art of finding God always within them, and of adoring Him in the various manifestations of His manifold and wondrous power.

The mystery of Nature is a song, a hymn, a perpetual prayer. Those who can read the mysteries of Nature, who know how to interpret the voice of the wind, the roaring of the waves, and the twinkling of the stars are those who abide in that perfect rhythm which draws them nearer to heaven.

Can you imagine what the world must have been like in that blessed time when Man and the beasts and Nature all lived in perfect harmony? Man had only to stoop to gather the gifts of the earth; to live was to be happy. Roots, herbs, and fruit sufficed for his food. The trees moaned not under the relentless blows of the woodman's axe; the ploughshare never rent the earth asunder to compel it to bring forth grain. All produce was spontaneous. Nature, undisturbed, blossomed as she listed. The beasts, being in no fear of man, were not hostile to him. It was in truth a Paradise on earth which lasted thus for thousands of years. . . .

Man has now acquired science, but at what a price! It would be difficult and in-

**The Fourth
Dimension
and the
Sixth Sense.**

convenient to go back. . . . Nevertheless, the new race of which I have spoken to you, which will know the fourth dimension and the sixth sense, will be a race of vegetarians. Hunting and shooting—those criminal

abominations—will then be abolished. But before man can reach this state, a Divine ray from heaven is needed to lighten your planet, now plunged in darkness. For alas ! Man is more inclined to work evil than good. He has not known how to wield the power that God has placed in his hands ; he has been tempted by false counsel ; by inflicting suffering on other creatures he has prepared his own grave.

To assault Nature, to fell trees wantonly in all the vigour and fulness of their growth, to sever flowers from their stalks, to leave the earth unwatered when water is at hand, is to deny your foster-mother the attentions she deserves, and thus to trample under foot the sacred tenderness of a son towards his mother. When men have learned more, when the Saviour has enlightened them upon many points, when at last they shall know that they were of the hierarchy of the centuries (first mineral, then animal, and at last human), they will blush to have inflicted so much unfair suffering upon members of their own former family. So far they do not know this ; but a very small number of the initiated suspect it ; and yet the most elementary laws of compassion should have inspired man with universal sympathy for all around him. “To be wicked is to arrange one’s life badly.” Alas ! men are sunk

to the neck in the fatal rut. It is so hard for them to get out of it that the Saviour, inspired with utter compassion for them in their distress, has obtained from the Supreme Master the signal favour of returning amongst them once more to teach them. Arguing from the flagrant injustice, and especially the inequality, met with here below at every step,

Atheists. they proclaim that there is no justice, and, consequently, no God. They will soon know, however, for the Saviour is seeking to make them understand that the innumerable incarnations through which they have already passed will re-establish an even and equitable average. The Almighty Dispenser of all things granted mankind the means whereby it might consciously suffer, reflect, and evolve, when He allowed them to live hundreds of lives in different forms, conditions, and sexes, and permitted them to practise those religions which taught them to discern Good from Evil.

The greatest proof of the ineffable goodness of the

**Obliteration
of Memory
in New
Incarnation.** One on High lies in the merciful obliteration of memory which comes to each soul in its new incarnation.

Too many of you would suffer torment if you remembered the wrong you had done in your former lives.

Everything here below may appear to mankind to be without order and incoherent. Indeed, everything is incomprehensible to the ignorant mass. I may divide men into two classes: those who are content to be ignorant, and those who are not. Among the latter many ask to be taught. They are awaiting initiation, as the Hebrews once waited for manna in the desert. When this class of the ignorant have received their instruction, they will appreciate the admirable logic which directed the ordering of your world. It rests with men themselves to curtail the number of their incarnations. The more good they have done when upon your planet, the less often will they have to return to it. Sometimes the purpose of their return will not be expiation, but abundant well-doing. Their lives then will no longer be a period of suffering, but of incomparable joy.

There are three different types of men—selfish, brutal men with new souls, still very near the beast, who only possess instinct, are entirely devoid of tact and goodness of heart, and sow evil broadcast in place of good; those men who are born again to make expiation, who are haunted by what you call fate or chance, but what is in reality but the will of God;

**The Three
Divisions of
Humanity.**

and, finally, those few men of calm existence whose pure consciences make them happy—and to these a noble mission is entrusted, from which nothing can deter them.

For the first and second groups I describe, we must feel but great compassion, and the prayers of the third group must be raised on their behalf.

“Ought one to pray for the dead?” you ask me.

Certainly. We must pray for them always, for
 Pray for the
 Dead. the prayers of those on earth mingle with the prayers which the dead (themselves now freed from certain ordeals endured in space) lay at the foot of the Almighty throne. Prayers thus meeting in the infinite are redoubled in value, beauty, and efficacy. Prayer is like incense; it ascends towards heaven, it purifies the atmosphere, it fortifies hearts.

So, pray for the living; pray for the dead; pray for the glory of the Almighty, that His all-conquering reign may disperse the gloom of evil.

Pray, poor mortals! pray with fervour; and in praying, taste of that supreme joy which cannot be taken away, even from the most miserable among men. Have you not marked that a prayer uttered consistently, humbly, and with conviction, is almost

The Help of
 Prayer.

always granted? If men but knew how prayer can help them on their way, the sky would be filled with a chorus of human supplications! But few men have faith, that sublime gift which is sometimes acquired during life, when one has merited it, but is more often born with those whose former life has been virtuous.

For faith is the most beautiful reward.

You have often met atheists, and in their company your heart has been darkened by melancholy. You have endeavoured, though vainly, to dispel their doubts, to guide their faltering spirit and imprisoned soul. Vain effort! Those who pass through their incarnations without the help of faith are, in life, like a ship without a helm, a staircase without a rail, a team without a guide. Intelligence, talent, power, riches, position, beauty—all the gifts for which men strive—can never suffice to fill the immense void in the soul of a being without belief. This tiny ray of faith which shines in the human being, warming and sustaining him, and which no cataclysm can ever extinguish if it is firmly rooted in his soul, is the mysterious and ineffable bond by which God has linked man to the Beyond.

Often those whom you envy most on earth, who

seem to be most highly favoured and really enviable,
are the most unhappy ; for all who
Life without live without belief—that is to say,
Belief. without hope—find themselves at
some time in their lives face to face with the Void.
Imagine, then, the tortures which the loftiest
spirits must endure. Youth no longer beats its
triumphant flourish of trumpets ; physical forces on
which they were wont to rely as on a rampart, begin
to show signs of decline. Then the human being
loses assurance, and perceives with horror that neither
pleasure nor work can suffice to fill the gulf created
by doubt. Why, then, live on, waiting for relentless
old age, which will soon destroy our last illusions
if we are not illumined by that gentle, tiny
ray of faith which is never extinguished, and which
dwells in the cottage of the poor as it does in the
sumptuous habitations of the rich ? I tell you again,
atheism is the greatest punishment that can fall to
the lot of a human being. You who pray daily for
all who suffer, must extend your prayers to those
who are without belief. For those, from their first
moment on this earth, live in hell—the only true
hell which exists !

Justice must be done, however, to the atheists
who, in spite of their lack of belief, conduct them-

selves loyally, acting in this respect as their conscience bids them. They have real merit in behaving with equity, for they are not allured by any hope of amelioration in their lot, in a future state. One must therefore both admire and pity them, but above all pray for them. For their life is as a dark tunnel; they emphatically deny the possibility of one day seeing light at the other end. We are the pioneers of the Great Work; we make it our task to beat down the walls which intercept the light.

**Justice to
Atheists.**

One of the faults against which we ought to fight most stoutly is pride. Directly a man has won the approbation of his fellows, be it by his ability, his intelligence, or his talents, he imagines, quite wrongly, that he owes his success to his own worth. Now, you know already that you are all no more than the receptacle of inspiration from above. Man is merely a reservoir, more or less prepared to receive the vibrations which we communicate to him. Left to himself, at this decadent time he would be incapable of conceiving anything great.

**Inspired
Artists.**

The painter, the man of letters, the composer, the architect, the sculptor, the engraver—in short, all artists—have a mission

to fulfil on earth, of which they are the consolation and the honour. To this end, we select those who appear to us specially suited to receive and carry out our purpose. We make the selection much in the same manner as you do when you wish to train a dog or a horse to be a clever animal ; you select the most intelligent among them, you teach them as you will, and you give them a skill which, without your aid, they would have been unable to attain. But the dumb animal teaches man a sad lesson ; he shows no vanity about what he has learned, while man in his immeasurable pride vain-gloriously attributes his talent to his own efforts ! Among artists and inventors there are, nevertheless, some who are modest ; these are the ones we love and never abandon, for they have acquired on this earth the first of the virtues of the Beyond—humility.

August 17, 1911.

Death being the only inevitable occurrence which human beings can foresee, it is surprising to note how little trouble and thought men take to inform the hearts of their children with the steadfastness which they must have if they are to think of death without

anxiety or fear. This special education would need to be based on either belief or philosophy.

* * * * *

An individual or a people without ideals falls rapidly into decline. The admirable example set by the Japanese in their contempt for death should have made Occidental people reflect. We cannot avoid our destiny by dreading it, but by looking it bravely in the face we diminish its terrors. Animals possess a rudimentary soul by which they can love, fear, hate, and feel, but the animal soul is not sufficiently developed for them to accept the cessation of life as a natural action; they cannot look upon death as a happy change, a state in which their slow evolution will continue. —But for man, who is conscious of himself, who assumes to think and reflect, and who carries in him an infinitesimal portion of the Divine spirit, it is sacrilege to doubt and be afraid. . . . Afraid of what? The continuation of life on the other side will only be the darker or the brighter in accordance with the things he has done in the incarnation which he has left. A stranger on that shore, it will be easier for him to concentrate his observation and evolve among souls more

perfect than his own, who will serve him as guides and instructors. To strong and conscious man, death should be as the boat that brings him into harbour.

All that I have said to you the Saviour will say to all in strong, persuasive tones when He returns among you, and He will convince many minds.

August 20, 1911.

Those, then, to whom I alluded yesterday thought quite rightly that peoples who were still young and inexperienced could not be guided without being terrorized. Injustices have accumulated with the centuries, and men in their ignorance have long believed in the possibility of a vengeful God—an outrageous belief. For this God, who is all kindness and love, is also a God of Justice, Logic, and Light. This God has only one purpose—to regenerate man and make it easier for him to return to his true country, whose light is truth.

August 21, 1911.

Can one for a moment admit that all the noble thoughts, all the famous deeds, all the passionate

love which has abounded in the lives of earthly beings can disappear for ever like their envelope of flesh? What! suppose
Nothing dies. that a mother has given the best of her blood to her children, watched over them to the detriment of her own health, wept over their errors, perhaps bewailed their premature death; a loving woman, betrayed and abandoned by him whom she loves, has suffered the cruellest anguish; a thinker has spent his life in the study of deep problems; innumerable beings have sacrificed themselves for a noble cause—are so much love and sacrifice and beauty to perish with the perishable body? What empty, senseless sport of an unforeseeing Providence would that be! How could one reconcile the far-sighted and immutable order of Nature with this mocking game unrelated to anything? No, dear friend. All that humanity has thought, hoped, suffered, loved, all this vast, age-long effort, cannot be destroyed at death. When his last hour strikes, the virtues which the human being has acquired on earth, and of which he may well be proud, are transformed into impalpable spirals and mount like incense to the skies.

The balance is quickly established. He in

whom the good outweighs the evil will be received on the threshold of the future life by loved ones who have gone on before ; they will help him across the interplanetary spaces, escorting him tenderly. Once he is there, surrounded by love and solicitude, the only regret which will overshadow the disincarnated one will be the knowledge of the enduring grief of those he has left behind. In fact, and this ought to be known now, when those who remain indulge in excessive grief based on revolt and not on resignation, and prolong it beyond the permissible limit, this exaggerated grief prevents the disincarnated one from rising in the celestial regions.

For those whose lives have been overshadowed by weakness, or in whom selfishness has been the mainspring of life, a somewhat lengthy

Selfishness. period of tribulation, alas ! will follow the moment of death. They will behold their mortal remains lying on the bed of death, and will try hard to go back. They will look on at their own funerals, and the body of desire will long hold them to earth, where they will pass a restless, larva-like existence. But at last, tired of this precarious state, they shall lift their eyes imploringly to the Beyond, of which they have often heard, but in

which they have never believed. Their relatives and friends will then come to them and endeavour to wrest them from earth. Instructed in nobler doctrines, they will mount by gradual stages, slowly approaching the more prosperous state. Those whose crimes have delayed their evolution will find themselves imprisoned in a place without light, where cold—moral cold—will pitilessly grip them.

But now listen and understand, for I am going to reveal to you a weighty thing. All those who will ardently seek Divine mercy *shall not have it denied to them, whatever their crimes may have been.* This mercy cannot be extended to those who do not seek it.

This picture of astral felicity which I have painted for you, can, more or less, sooner or later, be attained by you all if you really desire it.

Astral
Felicity.

Yes, you have understood me ; the words which I am dictating to you, and of which you grasp the full meaning, shall be in future an irrefragable proof of my identity. When the Saviour appears among you all, He will quote certain passages of this book that you may thus have confirmation of what I say. Verily I say to you that these

precepts with which the Saviour inspires you, through the Divine Messenger, will be the foundation of the new belief which the new race will adopt. I say "belief," for the word "religion" will exist no more.

August 18, 1911.

Consumed by insatiable curiosity, man wished to decipher the arcanæ which were hidden from him ; he only consulted his pride as a seeker, and did not consider the vast responsibilities which the extension of his knowledge would entail.

As knowledge extends, reflection develops. The higher man climbs on the social ladder the greater are the obligations which he contracts towards himself and society. The lowly woodcutter who accepts his position without complaint is happier than the mightiest of kings. Now, these obligations which man has contracted have weighed too heavily on his feeble shoulders. Modern man, while augmenting his volume of science, has with few exceptions not developed his powers of heart—has, indeed, neglected them. The result is a notable absence of harmony, which lowers the value of his work. As the fundamental law of this earth is harmony, the exaggerated development of one thing cannot fail to be pre-

The
Curiosity
of Man.

judicial to something else. The thirst of curiosity and the thirst for gold have upset the moral equilibrium of man; he has forsaken his foster-mother Earth to venture upon the field of the unknown. In some countries much ground has been abandoned; there are towns and villages where the number of inhabitants diminishes annually; all the vital forces of the country are directed towards the capital, towards the hive of life and of work, towards the fallacious hope of gain and of pleasure.* Men forget that the earth will reward their efforts when they know how to tend her, and forget that the noblest aim of the earthly being should be to cultivate this very earth which is God's direct gift to them. Man and earth are very closely bound to each other. The mad desire to climb—and climb quickly—deprives the upper class of that equilibrium which all men need.

Rhythm—that is to say, harmony—is like a great wave which, as it ebbs and flows, draws the earnest ones ever higher, mounting in spirals, towards the lofty summits where supreme truth blossoms.

August 12, 1911.

You desire to know the extent of the criminal's responsibility, and this is my reply: Those who

sow terror around them by the violence and cruelty of their acts are nearly all creatures whose minds are unbalanced, whether through physical atavism, or the force of pernicious example, or the abuse of alcohol. Their weakness leaves no unscalable wall between them and the temptation to evil. Their frail and primitive mind, still very near that of the brute, possesses no discernment ; their appetites devour them, so the primitive being works ruin to other beings, while rushing towards his own. He should inspire pity rather than opprobrium, and, to diminish the number of these abnormal men, the people would have to be educated in quite a different manner. However, in the present state of society it is entirely useful to punish severely those who have broken the sacred laws of the vast human confraternity, for at present the number of evildoers on earth can only be reduced by increasing the rigour of the law, and enforcing it more strictly. The question is probably one of the most painful and saddening on your planet. Sometimes, though, a feeble ray of light filters through even to the heart of the most reprobate on earth, and then one understands the words of the Evangel : " Joy shall be in heaven over one sinner that repenteth more than

over ninety and nine just persons which need no repentance." Picture to yourself the felicity of the just and the elect when they see the strayed sheep enter the fold. So one must never despair of anything on your earth ; souls utterly darkened by sin may suddenly receive light ; a word, a gesture, is often enough. Everything I have said you feel profoundly, and it is because we are so perfectly in harmony in thought and heart that I am able to communicate with you.

* * * * *

I feel sad this evening, and you are sad, too. Is it I who dominate you, is it you who influence me ? For already our fluids are mingling. You feel that you carry me with you, that I have permeated you, and that from now onwards our fluids will always be mingled to fight the good cause.

It is wonderful to observe that, notwithstanding the heavy ordeals which God has sent upon your planet during the past two years—earthquakes, floods, epidemics, intense heat, animal plagues, forest fires, abnormal seasons, tumults, and rebellions—men have not understood the warnings from above. They go on their way with bent head, unthinking, unheeding. A sort of infatuation urges them blindly on.

• “Why are you sad, O Divine Messenger?”

Because, the more I learn to love you, to penetrate your soul, the more I want you to be spared the sight of a suffering humanity, your eyes to see nothing but light and smiles. I am glad to find that you hear and understand the promptings of your heart much better than you used to do. You think, as I do, that extreme riches, extreme beauty, and extreme poverty are each a test. •

August 23, 1911.

• H The education of the future must be established on a totally different basis from the education of to-day. Unrestrained indulgence in pleasure and exaggerated refinement of elegance have corrupted society. As I have already said, a community, and especially a race, can only exist as the result of equilibrium—that law of all mankind which should obtain throughout the universe. When a taste or a desire is developed in a man to the detriment of his fellows, harmony is broken and discord results as a matter of course. If young nations in their early days had not indulged so violent and homicidal a thirst of conquest, they would not have

paid so promptly and so dearly for their criminal blunders. Impatience and the desire for possession almost blinded them from the first, and when the day of reckoning arrives the cost is heavy. Thus the education of the future will be modified; patience, modesty, and unselfishness will be taught, for without them a people cannot subsist.

Woman, the companion of man, will become his co-equal when coquetry and the desire to please cease to be the motive of her existence. Moreover, when this golden age arrives, the great and terrible lure of sex, as a source of pleasure, will no longer be pursued with the same mad ardour. The object of sex union will be the reproduction of mankind; it will cease to be associated with all those low, unworthy feelings which cause the idol of yesterday to be despised to-day, and which make earthly love a veritable hell.

When your earthly loves begin with an exchange of souls, you reach an exaltation which is almost Divine; to you your mutual affection is as high as the heavens, as vast as the universe. Indeed, at this sublime moment lovers imagine that heaven and earth and all their splendours have been created for them alone.

You become transformed; each of you offers to the other the philtre of happiness, and you believe that it will endure. Therein you experience a foretaste of the incomparable delights enjoyed by twin souls in Paradise. The Divine essence of love suffuses your souls with a new beauty, and often develops in you qualities previously hidden; it is a pretext for the exercise of noble sentiments, a glorious field of honour upon which the best that is in you asserts itself. Unfortunately, this wonderful ecstasy is almost always spoilt by carnal desires and by their fulfilment, which you regard as the completion and crowning of your love. Alas! such is only the ingenious trap set for man by Nature in order to secure his offspring. And do you know why the early days of love are charming? Because only at that moment do the two lovers seek the

**The Same
Ideal.** same goal, the same path, the same ideal. They have belief; therefore they are in perfect accord. Once this is broken, as the result mayhap of disillusionment or satiety, the lovers begin to doubt each other. They lose faith and fall into discord. Their beautiful dream is but a sad reality. I repeat that as people aspire to laws based on equilibrium, and as they approach

happiness, so harmony will rule throughout the universe.

Thousands of years ago man by his disobedience lost all contact with the All-High. The Saviour, as also Moses, tried in vain to lead them back to simple, early faith. Other prophets made laudable efforts in this direction. If I do not mention their names, it is because some of them did not remain strictly faithful to their calling as prophets—pride carried them farther than they wished to go.

Distracted humanity, tossed hither and thither, has lost the power of self-guidance. Suffering is the great uplifter of souls, but how few have understood the purifying and regenerating function of the ordeal! The only way in which the Lord could make His voice heard and His will understood was through the suffering; He was constrained to inflict on men as a curb wherewith to reduce the violence and arrogance of their passions. Without this regenerating and educative influence of suffering, men would long since have exterminated one another.

Humanity does not yet understand that sensuality is the snare set by destiny to impose still greater suffering.

Nothing is useless here below, and yet how often you see your efforts reduced to naught, your hopes frustrated, and your dearest illusions baffled. You ask yourself why you have thought, struggled, loved, and suffered, to obtain no result. But, in all truth, it is time you knew that nothing, absolutely nothing, is without its use. In heaven above the effort of the ant is as much appreciated as the effort of the man: your random thoughts may seem purposeless to you, yet, if just and equitable, they form around you a crown of beauty which later on will serve as a halo for your good actions. Your longings and your day-dreams actually teach you patience and resignation.

Two beings love one another deeply, sincerely, loyally ; there comes a day when they are parted by circumstances. The violent grief caused by their separation is succeeded by resignation. Years roll by. Both treasure sentimental memories of the past ; but each has gone his own way, and they ask themselves why they have cherished so many hopes, endured so many struggles, and manifested so much affection for no other end than complete rupture and mutual indifference. #

These beings are mistaken : the pains of love and the anguish of parting have instructed their hearts.

They have learned more in a year of tenderness than during the whole of their existence, for love is the fundamental law of the universe. Man is by nature an egotist, and circumstances allow him to be so ; when he loves, he secures a glimpse of the beauty of sacrifice, while, as for woman in love she can develop her aptitude for self-denial. All the words of tenderness and love which they have spoken are gathered into a crucible. Some day they will soar into space and give birth to marvellous flowers, upon which twin souls will rest there above.

All the precepts with which I inspire you existed in you already, though in a latent state. I have brought them out by my spiritual fluid, though so far you should recognize that you are in accord with me in everything. We belong to the same species of soul, and all those who are of this species here below will array themselves under the banner of the Saviour.

War is a relic of barbarism, the result of the division of nations and of the rapacious and blood-thirsty appetites, which modern civilization has been unable to eradicate. Civilization has not succeeded in the way the great humanitarians of your planet would have wished, because its foundations are rotten, and are in need

of thorough renovation. Only when universal brotherhood is firmly established will people live in peace. They will have to form one great family, helping each other and exchanging benefits according to each country's wants. But as the greedy and selfish rich will always exist, a law will be passed compelling them every ten years to share their possessions with the poor. War, if it breaks out now, will have the one great advantage of preventing and annihilating Revolution, which even now rumbles in the distance.

I am not leaving you ; nay, you feel that I am constantly with you. I shall only leave you in the event of war, when I will hasten to the righteous, who fall on the field of honour, to protect them and abate their sufferings. As for you, you shall tend their physical wounds ; thus, together or separated, we shall merge our fluids in a single noble and exalted aim. Further, you will have but to invoke my aid and I will send you one of my innumerable rays. And now, my child, be courageous and strong. One must know how to show one's worth when circumstances demand it. Above all, never lose your calm, for calmness gives power even as faith brings triumph.

* * * * *

The child is as the sweet and tender blossom put forth by the family plant. Albeit frail and delicate at birth, its little brain and heart enclose a whole world of promise. To be sure there are parents who have no strong attachment for their children ; but even among those who adore their progeny, how many know how to rear them with the tact and discernment they deserve ? With the exception of those rare beings who are born headstrong and prone to evil, children are as malleable as virgin wax. One can mould and shape their souls, guide them along the noblest path, and make them into superior beings. But where are the parents who, having children to rear, will regulate their own behaviour in such a way as to create for their offspring a wholesome atmosphere and stainless example ? One never knows just how contagious a good or a bad example may be. In earliest infancy children are affected by the hereditary influences of their forefathers ; but they also strive to imitate the manners, bearing, and speech, of their parents—not through love, because family love is descendant and not ascendant, but through instinct. The worst stumbling-block which parents have to surmount, the most puzzling of all the difficulties which they have to solve, is found in

Children and
Parents.

the selection of those who are to take charge of children during the period of infancy. For these people, though actuated by the best of intentions, may invest childhood with a questionable atmosphere from a moral as well as a physical standpoint. For us, lapped as we are in purest harmony, it is the saddest thing of all to observe from afar the fundamental error which governs the education of the young, and yet to have no power to apply the remedy.

Now you begin to comprehend, do you not, that the great misunderstanding between God and man is brought about by man receding little by little from Him and His Divine precepts? Man in his boundless pride believed his intelligence to be all-sufficient.

Men complain that they do not find happiness on this planet. But your earth was made primarily for expiation. Still there is a form of happiness which is not denied to you in your daily life—the happiness of giving without thought of return. There is also the happiness of perfect harmony between your conscience and your deeds. When a man attends to these two things in the light of faith, you can enjoy even on your earth a sense of satisfaction which savours of

happiness. The less you ask of life the happier you will be. The real sage is he who has few wants.

I feel that you would like to know what are the conditions most conducive to happiness in an earthly union in the present state of mankind: you must possess the same tastes but not the same character, you must have the same spirituality of soul, though your aspirations must not be absolutely identical. Each should be able to be one's true self always, and be sure of mutual refuge, but one should sometimes have ideas contrary to one's own to contend with, because too complete a similarity of ideas becomes wearisome.

On the higher planes it is very different, as I have already told you. There twin-souls must possess an absolute similarity of tastes, opinions, aspirations, and ideals. And it is only by fulfilling these conditions of identity that souls can be reunited for ever. This is why you should range through the firmament and through space, always with a desire to rise until you are one day worthy of rejoining your twin-soul, and singing the praises of the Saviour at the foot of His imperishable throne. On the higher planes, too, are formed homogeneous groups of souls belonging to the same race, who by

**Higher
Planes.**

sympathy and inclination are devoted to the same aim and the same taste.

There are lower worlds than this inhabited by more elementary beings, and there are also worlds higher than the earth, where the beings are more evolved. The evolution of thoughtful human beings is effected little by little, by slow degrees, in a spiral of constant endeavour. Shocks and checks paralyze their efforts sometimes, but evolution is inevitable for those who aspire to it, and it is a joy for us to witness the slow but sure progress made by souls who are worthy of our protection.

You ask me if it is true that the colour of the brain cells varies according to the thoughts which the brain puts forth. It is absolutely true. Low and common thoughts impart a brownish shade to the brain cells, which becomes clear and white in proportion as high and noble thoughts issue from them. Moreover, several investigators on your earth are already convinced of it.

A wave of hatred, brought about by your blunders, has for years past spread over your earth. Endure it bravely, ye dear elect of the Saviour, for the hour approaches when He will again be among you. This morning you asked me why this time the Saviour could incarnate Himself straightway

at the age of twenty-one without being born of woman. Here is His own reply: "The martyrdom which I suffered during my last appearance on earth has advanced Me a step in the favour of Heaven: this time I shall come none knows whence, and even so shall I vanish. Albeit incarnate, I shall preserve all the brightness of that which I was, and I shall discharge my mission unhesitatingly."

August 24, 1911.

You have duties to fulfil towards the departed; the dear vanished ones whom you loved so much, delight to remain in your vicinity so long as they feel that you think of them, and that their invisible presence can be helpful to you. But consider how much they must suffer when they see you return to all the habits which in their lifetime you avoided for love of them. The moment the dear absent ones are no longer there to admonish you so gently, you abandon yourself afresh to your vices, your pernicious habits, or practices which endanger your health. If human beings only knew

**The Dead
guard over
the Living.**

what sorrow they thus unconsciously inflict, they would hasten to reform their ways for love of those whose eyes still see, but whose voice can no longer make itself heard. People

have no suspicion of the extent to which the space around you is populated. It is a serried legion of blessed souls whose affections still hold them to earth, or else wretched larvæ who do not know whither to betake themselves. Again I tell you that you have duties towards the dead, and you can never pray for them enough.

You asked me this morning why a pretty face sometimes hides a mediocre soul. It is because, on your earth, beauty and ugliness are often deceptive coverings for the spirit. The clearest, calmest lakes have muddy depths. So earthly beauty and ugliness must be numbered among the snares of your planet. To recognize a sublime soul in an ugly, deformed body, and to be conscious of a base soul in a beautiful body, are the prerogatives of the privileged and the initiated. But on the higher planes it is not so. The ugliest faces here below appear beautiful above if they beam with goodness.

You would like to know how recognition is possible in space throughout your numerous incarnations? Each soul has an initial stamp which it is difficult for me to describe to you. Some highly evolved entities as they pass by diffuse such brightness that less perfect souls cannot

**The Con-
sciousness of
Reincarnated
Souls.**

bear to look upon them. The higher one rises in the hierarchy of perfection, the brighter grow the colours which envelop us, until at last they match the lightning flame.*

Yes, the Atlantes in fact enjoyed a most refined civilization. Their last discovery was aviation. They had armed aerial

The Atlantes. vessels which they used in warfare.

But you must know that the conquest of the air is the last conquest to be conceded to mankind. It proclaims the close of

Aviation. an era, for at certain heights the air is the domain of the Beyond.

Socialism, which now threatens the peace of nations and the order of their laws, contains, notwithstanding, a sublime idea of which

Socialism. the Saviour was the pioneer, but which in the brain of man has degenerated. Instead of simply bearing in mind the kindly law of brotherhood and the alleviation of the miseries of more unfortunate brothers, Socialists, by clinging obstinately to the word *Equality*, have gone off the track. This sublime word can only exist in our domain, where after a thousand tests evolution, slow and sure, purified by sorrow, has succeeded in levelling defects and modifying character. But on

your planet, where the law of inequality rules, where twins suckled at the same breast are no more like one another than two leaves on the same branch, men's intellects* are inevitably unequal. But before men can reach a point where they will understand their error, humanity will have to go on groping, and pass through a multiplicity of tests.

Already you personally live in the Beyond, and yet you love the earth and would see it happy. Universal sorrow oppresses you ; do not be discouraged. Slight as may be your share in the great work, you will still have done something for humanity. Remember the old Arabian proverb : "If a man has only planted a tree, he has done something useful in his life." You should be, as you are, happy and proud to be one of the artisans in the universal freemasonry, labouring to build up the Good and the Beautiful.

•

August 25, 1911.

You are pre-occupied with a serious problem difficult of solution. You wish to know which form of government is likely to offer greater benefits and greater stability to a people. The conception of the republic as a form of government is indeed an

Repub-
licanism.

intoxicating one, and is based upon a sublime creed—union, fraternity, liberty, and equality of men. Later on, probably, it will be one of the modes of government adopted by future races. But so far it has failed to conduce to the happiness of man. The bulk of mankind is not ready yet to understand and submit to its pure and beautiful spirit. So long as the moral level of the people is not raised, so long as it is not educated, so long as its representatives think only of gratifying their pride and their rapacity, the word *republic* must be a hollow one. It is obvious that every good-hearted man, every deep thinker, would wish to shield his compatriots from the will of a single man often of mediocre quality, or of a small number of men. Theoretically he is right; the republican form of government is the ideal for ruling wise and educated men. This being the case, then each man, or rather each citizen, should by good behaviour, discipline, and perfect bearing, collaborate to facilitate the proper working of the government machine. But the great majority of men are far, very far, from attaining to this ideal—an ideal dear to all true patriots, to all who sincerely love humanity and who would place the

True
Patriots.

welfare of mankind before their own individual happiness. In many countries at the present moment all initiative, liberty, and ability of a higher order are misunderstood and decried. Only mediocrities can hope to find a safe livelihood in favouritism. Your earth is not ripe for the republican form of government, which has unconsciously brought from obscurity many men who would have done better to stay hidden. All these men who suddenly find themselves in the light of day, and wish to act the rôle of improvised statesmen and play at being patriots, find themselves embarrassed by a too recent connection with companions still living in obscurity. The sacred object for which the country elected them no longer appeals to them as a duty. They live for themselves instead of for their country, and so they speedily involve it in disorder and confusion from which it will be difficult to emerge without passing through serious troubles. You will say : "But then, from that to despotism is only a step, for a reaction is imminent ; that much is clear." I shall answer you that of two evils the wise man chooses the less, and that although the Cæsarean form of government likewise presents great dangers, it at least has this indisputable advantage, that it

rests on authority and is responsible to nobody.

Authority. A family, like a country, needs a chief, who will of course be restrained by constitutional laws from acting tyrannically. Thus—you understand me, do you not?—at the present moment authority should reign supreme. Later on—much later—authority will be succeeded by laws infused with a spirit of greater equality, but based on good faith and patriotism. The transformation of humanity will be effected by fraternity and a spiritual life. Undoubtedly an intellectual, moral, and spiritual aristocracy, the product of wise education and several degrees of initiation, would be the ideal form. But for this the dwellers on earth are not yet ready.

August 27, 1911.

There is a serious matter which I should like to make clear, and I speak of it to you because you, like me, feel the sadness of it. Men have not the right to take their own lives, for their days are numbered by God. By so doing, they disturb the Divine laws, and rebel against the infallible will of the Most High. He alone knows why you must sometimes die prematurely, or why you drag out a life of sorrow indefinitely. The man who ends his

days does so generally either from cowardice, or in defiance of Providence, or because he believes in nothing. A code of Divine discipline should be promulgated and made accessible to men, to make them understand that life is a gift from above, and that death is almost always a reward. It is written

in one of the Holy Scriptures :
Chastise-ment. "Whom the Lord loveth He chasteneth"—that is to say, that in

chastising those who have wavered in previous lives, He gives them a proof of His love, since He thus grants them the opportunity of purifying themselves by suffering and evolution.

In this incarnation you are a woman ; but you have preserved from previous incarnations, which

were chiefly masculine, a profound
Frivolity of contempt for the futility of women.
Certain
Women.

I can thus, without wounding your feminine susceptibilities, say to you that the exaggerated coquetry of woman, her immoderate love of dress, dwarf her, and hinder her from taking upon your earth the place of which she is worthy. I differentiate, however, between ~~excess~~ of coquetry and complete neglect of the person to which some women are prone. For since the human body is a sanctuary so long as it shelters that invisible Divine

torch, which is the soul, the human being ought to respect and attend to the body, which is not doomed to destruction until its mission is fulfilled. Hence I do not approve of those who, in order to appear stoical or detached from earthly things, refuse to tend their earthly covering, and thus increase the disharmony between them and their souls.

August 28, 1911.

It was a profound grief to the Saviour at the time of His last sojourn on earth that His words, distorted and wrongly interpreted, produced an effect opposite to what He hoped. He brought love, and taught humanity, resignation, tolerance, and patience.

On Religion.

September 3, 1911.

If man were not possessed of free-will, he would be like a toy worked by pulling a string. The field in which he moves is limited, it is true, but he can move about in it comfortably. It is as though an imaginary circle were drawn around him within which he can go to the right or the left, advance or retire, at will.

Free-Will.

Happy the man whose intuition tells him what he can achieve! Are there not men accomplishing prodigies every day on your planet, although nothing in their early lives foreshadowed such daring and such success? They believed in their star and dared what others would not dare, simply because they felt they had power. To deny free-will would be to belittle man. Do not forget what I have already told you, that each of you carries in himself a particle of the Divine. If your efforts are limited, it is because your pride arrogates all successes to itself, attributing them to your own merit. You do not take sufficiently into account what you have agreed to call Chance—which is merely the will of Providence.

September 4, 1911.

Being in full communion of thought and feeling with you, I, am able, without putting you to any

**Conscious
State of the
Medium.** effort, to communicate with you in the waking state, and thus to give you the sense of being the collaborator

in my work—not the passive instrument, like a person who is put to sleep, and who, on waking, remembers nothing of the exalted conversations she has had. It is, nevertheless, only to one who has

been put to sleep, and whose personality does not therefore offer, even unconsciously, the slightest resistance, that I could communicate things of which she is completely ignorant. Naturally, such communications would be a surprise to you in your waking state, and for this reason your subconsciousness, albeit unconsciously, would prevent their manifestation in you.

September 17, 1911.

Think often of the Saviour. Whenever you direct towards heaven thoughts of purity, faith, trust, and love, you weave about your heads a crown of happiness.

To regenerate means to restore to goodness those who have turned aside from it.

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As I have already said, disease is lack of harmony between mind and body. It is especially necessary to forestall illness in every possible

**Prayer and
Sickness.**

way, and to endeavour to remain well, for when you are ill you can no longer defend yourselves, your will being annihilated. Prayer can do more towards curing the sick than doctors or medicines. „Later on, when the golden age foretold by the Saviour spreads over the world,

doctors will cease to practise. You will keep yourselves in health by strengthening your psychic emanations—fluids. You will at length know how to preserve a flourishing state of health, and will reach the gates of old age without feeling exhaustion, which is the result of an ill-ordered life. Sickness in its present form will be a thing of the past. The pangs which precede death will not exist, for the death-agony is simply the desperate struggle of the soul determined not to quit the body.

The Saviour loves you, because you take pleasure in meditation and the pursuit of knowledge, and you have faith in Him who can do all things. You, my daughter, believe in His second coming ; your friends will soon follow your example. But remember that one must never try to force belief upon anyone, for belief cannot be forced. It ought to blossom in the heart as flowers bloom in spring-time. •

September 21, 1911.

The fundamental error of dogma lies in the need for pomp and outward worship. True religion, which emanates from the All-High, which consoles and sustains the afflicted, is of biblical simplicity. It is based solely on the desire to do good without boast-

**Religion and
Dogma.**

ing, on humility which forbids the disclosure of our finest actions, on altruism which binds men together by the consoling maxim of brotherhood. It is well for you to know that religion is not a thing of God's choice. His choice is for those who have faith, those who extol sacrifice, those who pray fervently. Mahomet said: "To work is to pray." The meaning of this sublime saying is that the prophet wished to try and wean his disciples from idleness and vice by giving them a liking for work. He sanctified work by associating it with the thought of prayer. And he was right in doing so. I repeat the saying: To pray is to work, and to work is to pray. Have you not felt how your soul is soothed after work and prayer? Know also that the fervent prayer of a poor idolater addressed to a shapeless fetish may be as acceptable to God as—or even more so than—prayer offered with pomp and ostentation but without real conviction. God regards the motive of prayer, not the form in which it rises to Him. Just as you purify your body by a healthful bath, so you ought to purify your heart before coming in touch with the Sublime. Try, and you will succeed. And now I must leave you, for you ought to rest. My blessing be with you.

September 22, 1911.

All should be love on your earth ; love should be its fundamental law, and those who have disobeyed this order² have committed a crime.

God is Love. By doing so they are themselves deprived of a profound joy, and have deprived many others of the Divine light.

September 23, 1911.

The emotion which music gives you is justified, because you feel that it is an emanation from the Beyond. Music is the intermediary by which our spiritual essence reaches your hearts, and touches the most intimate fibres of your lives. Even those who have not yet received the Divine favour of initiation are moved by the sound of harmony ; this is solely because melody is a gift from on High, the invisible thread which God, in His infinite mercy, has bestowed on men, as a link between them and the Beyond. That is why music can so easily identify itself with every mood of the soul, for being in essence Divine it carries divinity within itself. The composer is possessed by a higher exaltation which inspires him with the power of musical creation.

Your great passion for music is due to your great evolution. You love it especially because it speaks eloquently to you of the Divine regions where your spirit loves to wander. When mortals know that music is purely Divine in essence, they will listen to it with a religious feeling which will not only console their aching souls, but will elevate them even as incense elevates and purifies. The deep interest which you feel in artists arises from your love of the beautiful, and also from the certainty you felt, before I spoke of it to you, that music comes from heaven to soothe you just as the sun's rays quit the fiery orb to warm you.

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The problem in this world is to try to benefit those who will not be benefited. But when there is an exchange of spiritual fluids and of mutual sympathies, one can, as the Bible expresses it, remove mountains.

Query put
by the
Medium.

"If men knew even the hundredth part of what the elect know, could they guide themselves better through life?"

Mankind does not deserve to possess such knowledge: men have strayed too far from

Answer.

the Divine precepts which God in His great love breathed into them in the night of time.

September 24, 1911.

The faith which by general acceptation you call the Christian faith is that pure, deep, ardent

faith which dwells in some hearts,
Forgiveness. whatever be the religion they practise.

Forgiveness of sin is the basis of this faith, and the pedestal of all the virtues ; it is the very essence of God's design. He in His supreme mercy pardons the gravest offences. To pardon is to trample under foot the poison of rancour ; it is to forget one's own personal feeling and to think only of the joy of the offender when he feels himself forgiven. Forgiveness is a gentle dew which falls upon the soul and revives the flower withered by evil ; it is the single star shining in a sombre sky and cheering the traveller who has lost his way on the road to perdition. Forgiveness is peace for him who gives, and happiness for him who takes it. Forgiveness, far more than severity, reclaims the lost sinner, for in it there is a savour of the Beyond, something of God Himself, which the greatest reprobate understands even against his will. Forgiveness, in the Saviour's eyes, possesses the same efficacy as prayer. Hence, as I said the other day : "To work is to pray ; to pray is to work" ; but also "To pray is to forgive, and to forgive is to pray."

When you pray with fervour, you are favourably hearkened to at once. If your earthly fluids allowed

Prayer. you to see what we can see, you would mark with delight how sincere prayer mounts to heaven. Invisible silvery threads are entangled, interlaced, and knotted together almost like the woof of a spider's web, stretching through space to the golden gates of the Holy of Holies. Then the flaming cohort of Cherubim and Seraphim is charged with the placing of your humble prayers at the foot of the supreme throne. No request, if it be lawful, is rejected by the Lord Almighty. The prayers of those in whose heart dwells rancour or a desire for revenge fall stillborn, and may not cross the interplanetary spaces.

You must never be discouraged, my child. Those who are travelling through a dark tunnel, and are

Discouragement. still but half-way through, cannot see the opening at the farther end where the light enters. They should push on, though the way be stony and hard to follow. Do not forget, my children, that patience is one of the noblest jewels in the crown of your virtues. Those who have attained and merited them all will no longer have need of reincarnation on your unhappy planet. My blessing be with you.

At the same date.

The human being inherits the health of the parents as well as their physical defects ; the blood circulating in the veins carries the good or bad tendencies of father and mother. It is absolutely different with the soul. As I have already told you, the succession of souls is complicated and difficult to establish. Right-minded parents sometimes, though not often, have the good fortune to produce children whose feelings and tastes resemble their own, or those of one of them. The divergence so often found between the characters of parents and their offspring amazes thinkers and observers. Yet, if the latter were more versed in occult science and the mysteries of the Beyond, they would understand that what man, in propagating life on your globe, is especially able to give to his children, is the physical impetus transmitted to him by his own parents. But the soul, which is of God, a particle of the Most High, is assuredly not disseminated at hazard in the world, but is given to us to obey the supreme will and fulfil the supreme purpose. Each soul chooses its own human destiny, and selects the country and the family which satisfies its needs, whether of

progress or of personal expiation. Sometimes it chooses parents upon whom punishment must be inflicted. And here I repeat that

**Punishment
of Others.**

parents can only influence the children of their own soul. This explains how it is that the best-intentioned and the most united of parents have, without wishing it, a preference for some particular one of their children. It is because there is between that child and themselves a special understanding, a profound affinity, which they seek in vain among the others. And now you will understand how and why all of you select your friends outside the members of your own family ; why you open your hearts to them, why you give them confidences which it would be impossible for you to give to your nearest relations. You may try to force yourself to do so ; but you cannot be really intimate with those who are not of the same race of soul as yourself. For, consciously or unconsciously, you form ties with souls at the same stage of evolution as your own, souls which, being on the same astral plane, can without effort, surprise or controversy, understand your thoughts, adopt your ideals, commune with your heart, and share your feelings. You, as I do, feel that it is even better to be understood than loved, for while affection is often without

comprehension, comprehension always brings affection. Through all your many wanderings on earth, you seek the twin soul who eventually
Better to be Understood. will be your consort in heaven. It is by means of selective affinity you constantly feel in sympathy with someone. Neither age, place, nor distance prevents your asking yourself the throbbing question : Can it be he ? or, Can it be she ? Your many mistakes are not made in vain. They draw round you a circle of friends, companions, and often collaborators in good works. This affectionate link will become a fraternal bond on high, and by its means you will form a legion of chosen ones who will carry on the mission of beauty and goodness begun on earth. Often you feel yourself chilled by those who are without heart and without generosity, for you abandon yourself up entirely to the human being in whom you detect a warm heart and a generous mind.

The horses of Northern countries, when the snows begin to melt, test the ground by cautiously putting out one foot at a time ; in the same way you show a little of your heart, and you know by the response it meets with whether you can go further without fear of failure. Your diagnosis is sure. You can now distinguish among a hundred

the man or woman who belongs to the same spiritual fatherland as yourself.

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Parents are rewarded by being enabled to transmit a little of their own soul to one or more of their children.

September 25, 1911.

Yet it certainly happens sometimes that you find yourself entirely mistaken in people to whom you give your love or your friendship, and who soon disillusion you terribly. Be sure that these beings who are unworthy of your love or your friendship have yet certain rights over you, owing to events which occurred in previous lives. You had a debt to pay them, were it but a year or an hour of your earthly life. You were bound to have dealings with them, and to give them the best of yourself for a time. But once the debt is

**The Debt of
Duty.**

paid, you are entirely free. This explains the total indifference which, with you, too often follows a rather exaggerated affection. However, although contracts made in heaven are yet more binding than those signed before man, terrestrial obligations incurred by you towards persons who have at some time interested

you, involve responsibilities which you have no right to forget. But on high, where all is justice and equity, even your inward thoughts—so often out of keeping with your acts—will be weighed and judged ~~at~~ their proper value. If, during your present incarnation, you have not discharged your debts of honour, you will be obliged, in your next earthly incarnation, to concern yourself with those who have rights over you—even if they inspire you with antipathy. The more you avoid your duty, the longer you postpone the reckoning which fate will bring upon you one day. While performing your various and extensive human functions, you are yourselves modelling your future incarnations. You are thus invariably responsible for your own reincarnations.

September 29, 1911.

The first knowledge which the disincarnated learn to assimilate in the Beyond is philosophy ; but it is a celestial philosophy which
The Philo-
sophy of the has no resemblance to that of your
Disincarnate. earth, for it is based simply on faith, which supports hope, provided with this supreme viaticum they are able gradually to regain their self-command. For the spectacle which confronts

them on earth, after their earthly pilgrimage is over, is often a melancholy one. They left behind them fondly loved ones, for whom their tangible presence was a support or a restraint. Suddenly they see that only a few weeks or a few months after their disappearance their precepts are disregarded, and themselves often quickly forgotten. What, then, would become of them if this welcome philosophy of which I speak did not console them in such bitter disillusionment, and initiate them into a new code? By degrees the disincarnated judge those they left on earth in quite a different way. Without bitterness, without passion, they make generous allowances for the special conditions in which the others live, as well as for their totally different mentality. As soon as the soul has advanced in the astral world, it understands the laws and admirable code of equilibrium, and in all justice can have no feeling towards those on earth but that of gentle, tender pity. And it is this pity from on high which often throws mortals into that state of reverie and receptivity for which they cannot account, but which forms an invisible thread between the living and those who have gone before. It is time, I assure you, for right-thinking men to know these truths, which will alter many false

conceptions. You will say: Why did not the Divine grace manifest itself sooner? I would answer: That it is but a short time since the aspirations of certain human beings were directed towards the occult, and that it was impossible to instruct all those who until now nourished in their hearts the leaven of incredulity and scepticism. Our doctrines are founded on trust and love, and they perish before birth in the spirits of those with whom negation stands in lieu of faith.

And what of miracles, do you ask me? Now, miracles abound around you, but you know neither how to see nor understand them.

Miracles. Moreover, all that belongs to the psychic sphere requires a special atmosphere, if it is to survive. Those who are predisposed to believe and to train themselves in this new order of thought, will find in it that peace which is the only source of happiness, existing upon your earth. They will be numbered among the new race which I commend.

In proportion as your mind absorbs the astral ideas inspired by me, you feel your earthly covering heavier, which causes you some sorrow. But you will soon have the way of it, and then your mind, overcoming your body, will take a fresh flight

with a renewed equilibrium and a more perfect rhythm.

September 30, 1911.

All the qualities which you have acquired in your many earthly wanderings will be placed to your credit in heaven, where the balance of justice is equitably kept. In descending to earth again highly evolved souls undergo a new incarnation, in order to gain the perfection which they lack. But in the course of this new life circumstances and events do not always allow them to display all the qualities previously acquired. Those who preside on high over the destiny of mortals, and who know what their future fate will be, encompass them with such of the qualities which they owned formerly as they will stand in need of then. The circumstances and events of their new life will create and develop those qualities which they do not already possess ; but I repeat that qualities which they have gained in former earthly wanderings remain their property none the less, and form a splendid trophy to their honour in heaven.

In heaven, when final peace is won, there will

never be fatigue or anxiety. Times of hesitation and halt will be no more. Pressing forward, you will always be drawn on by a desire to add to your blessings, and your spirit, filled with joy, will obliterate the inauspicious memories of a gloomy past.

October 2, 1911.

All religions are great by reason of the sacrifices they impose and the consolation they tender. Not

one among them is rejected by the
On Religions. Lord, when practised in true and sincere simplicity. But in a time which is yet to come, as I have already told you, faith—that is to say, one single identical faith—will unite all men, and thus will all the enmities and misunderstandings created by different religions be abolished.

The Jewish religion has come under reproach for its violent and sanguinary aspect as exemplified in the titles “God of Battles,” and “God of Vengeance,” etc., and also in the sacrifice of animals, which, especially at Eastertide, became awful hecatombs. But I wish it to be understood how much each new form of religion is subject to the influence of the country in which it is practised. When Moses undertook to make a nation out of men

debased by long captivity and wandering, he was bound to construct for them a religion within their understanding. If Moses were to live again to-day he would seek to remodel that religion according to the needs of our times.

Thus Buddhism, so lofty but so passive, was admirably adapted to the Hindus of bygone days.

What remains undeniable, clear, and certain, is that there is but one omnipotent God, whom all should worship, and to whom all should address their prayers. All those who have plainly had, or shall have, a lofty mission to fulfil among men are the chosen of God and are representatives of Him in the several planets to which He deigns to send them.

Do not be surprised that so many different religions, founded on so many different ideas, should find grace before the Lord. All things are in all men, as you well know, and even in the most simple-minded a fine idea may germinate, a glow of enthusiasm kindle. It is the intention, not the form it takes, which attracts the Master of all things. It is the infinite variety of brains which creates different mentalities and inspirations. As in nature no two leaves are found alike, so no human brain is

**Religious
Intention.**

identical with another. But you may mark how the idea of a God and a Beyond has always haunted the spirit of every race, though often embryonic or distorted, or degraded by racial exhaustion. In vain may men in their pride deny the existence of a Superior Being ; but conscience—that voice from above—revives the holy image in their hearts.

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In order to combat pride and curiosity, one must, above all, know how to exert the will. Will-power should be trained as the muscles are trained, by subjecting them to progressive discipline. A well-directed will is the basis of all the virtues ; it ordains sacrifice and renunciation.

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The love of Humanity is an inspiration of goodness. It cannot be acquired ; it is inborn.

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War is condemned by heaven. The spectacle of war causes deep despair to those who have undergone evolution, and who dwell on high. But—make no mistake—the ordeal of war is one of the punishments inherent to your planet ; hence you must suffer it from time

to time. The shedding of blood creates a new rebirth, which is life-giving and splendid, and which moulds a new ideal. It opens out new horizons, and inaugurates fresh possibilities. Blood, which is the life of mankind, is also his glorious baptism. The shedding of blood incites to prayer. How many sad faces are then turned heavenward! How many bitter tears form a holy rosary, the beads of which are counted with humility and fervour! Blood shed in a noble cause is the regenerator of nations, the redeemer of souls.

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Each of the elements—earth, air, fire, and water—has a special function to fulfil. Fire is the purifier.

Water is the great dispenser of punishment, the avenging element. Hence

Earth, Air,
Fire, Water.

it is by the agency of inexorable water, rising with rage and bursting its banks, that Europe will gradually disappear. Water will engulf the land. The function of earth is to nourish man and to bury him, to be at once a cradle and a tomb. Air is the element of purity, since it comes down from heaven to enable you to breathe and to live.

Objective things are inert. Their only value is that which you attach to them, or that which comes

to them from their donor. You are still ignorant of certain laws which will fill you with enthusiasm when you know them. By these laws—which refer solely to spiritual fluids—you will be able to animate inert objects. Some persons—still very few in number—already possess the power of drawing inert objects towards themselves. Unfortunately it often happens that professional charlatans, with their skillful tricks, prevent many people from believing in the manifestations of those who possess real powers. Chance has given these laws into their hands. If the bulk of human beings were less occupied with material things, if they had not stifled within them many wonderful and complex powers, they would be convinced by the mere simplicity of these laws.

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As I told you yesterday, there are as many different mentalities as there are men upon the earth. It

is the same with dreams. According
Dreams. • to the mentality of individuals, their aptitudes, dispositions, and their dreams take different forms—fantastic or prophetic, earthly or heavenly. But that again is a new science to be learned, and more especially to be interpreted. So far it is better not to seek to probe the mystery of dreams, since that might often lead one into error. You know

very well that during sleep, incarnated spirits float once more into the astral. According to their stage of evolution they can adapt themselves with greater or less ease to our conditions, assimilate our forces, and take back to the earth again, if not an exact remembrance, at least an impression of our surroundings.

But the theories which I am giving forth to-day are still too embryonic to be adopted by you. The new race of which you and your friends are the pioneers will be quite familiar with all these captivating, mysterious, though simple theories, and will be able to get into touch with the Beyond and communicate with it, much in the same way as you practise wireless telegraphy. What I have just told you is a revelation, but you are worthy of the knowledge.

You should never partake of food without thanking God who gives you your daily bread ; and in the same way you should never listen to music without also rendering thanks to Him. For music is the sole consolation of the exiled children of the earth. If you did not take nourishment, you would perish ; if you had not music as a consolation in your sorrows, you would know no inward joy of soul

October 5, 1911.

Hitherto the different nations of the world have been prevented from regarding one another as brothers by the fact that their mentalities, **Brotherhood.** ideals, and traditions are entirely different. Before these different nations can form one great fraternal sympathetic race, the angles of their different characters must be softened and smoothed by sorrow. A single initial idea of peace and brotherhood must animate their minds, a single great spirit of goodness inspire their actions and bind them together. - But alas ! a consummation which virtue and sorrow cannot achieve will be achieved by the overthrow of the old race. The old race will give place to the new, which will be born on the new continents, and to which the few survivors of the old will be attached.

Prayer is the most invulnerable and the noblest of breastplates.

October 10, 1911.

The theatre should be the platform where man can express his feelings, desires, passions, sorrows, so that the spectators, seeing themselves reflected there as in a mirror, may **The Rôle of the Theatre.** draw a profitable lesson. Unfortunately, as in all else with you, the theatre has gone

astray, and become a means of acquiring lucre and factitious honour. It sinks lower and lower every day, for men demand sensational entertainment before all things. The wit it employs often degenerates into coarseness, and the healthy distraction which the theatre might have afforded becomes no more than a pernicious and harmful diversion. Everything is out of gear on your planet, and you can easily understand that nothing short of an earthquake will put you on the right road again.

Further, the theatre, like music, is the expression of an epoch. At present it is decadent, and has not the power to resist and preserve its morality.

October 14, 1911.

You do not realize how intense is the life of the disincarnated ones on the other side of the grave, albeit invisible to you. Your idea of death as total destruction is entirely wrong. You believe that because the body is still, feeling no longer exists. Alas! it is quite as intense, as vibrating in the disincarnated one, as when he was alive. And this condition lasts until the moment when, weary of its lonely and hopeless state which it cannot understand, the soul turns towards the Beyond, where it is kindly received.

Hence, to avoid the sad misapprehension, the human race ought speedily to be informed of the real significance of life beyond the tomb. A spirit, forgotten too soon by family and friends left behind on earth, and still retaining the desire for love and physical gratification (which continues on the other side), suffers positive torture in feeling itself so soon forgotten, and being unable, alone, to contend with the longings which overwhelm it. Then this solitary, abandoned spirit clings desperately to him or her whom it loved when on earth. For the fact of loving, even without being loved, confers a spiritual force upon the disincarnate soul—though sometimes this force is an evil one—with which it can bind the object of its thoughts. I have already told you, and I repeat, that you are surrounded by a thousand mysteries which have hitherto remained hidden from you because your earthly desires would have rejected an exact knowledge of occult truths. Now that a new race is about to develop, a race vastly more psychic than that which is dying out, these truths will be known and appreciated. The attitude of the living towards the dead will be different, and will be a more worthy one. These truths are all known to you,

**The Life
Beyond.**

for you already belong to the new race, and that is why you have always had a religious feeling for the dead. Among ancient races the Celts likewise possessed this sacred cult, which ennobled and enlightened them. For direct and affectionate intercourse with the beloved dead makes occult knowledge easier for the human being. It is the dead who give you *prescience*. Moreover, is it not natural that loving parents should try to lead their children after death? But this constant care and attention which they would fain lavish upon you, can only be communicated by them to you if you, the living, make their work easy. It is not they but you who, by lasting affection, build a bridge between you and them. And the materials for this bridge of ineffable affection are prayer and love.

The Medium asks for some light on the subject of physical love. The Divine Messenger answers :

On your planet physical love can only endure for a time, for with you nothing is lasting. It is one of earth's

Physical Love. laws, so mysterious and so strong, that you take it for an instinct, which you should obey, that the ends of destiny, which are not always benign, may be accomplished in each different individual. Chastity can only be practised by those who are

vowed to it, and who are conscious of being inevitably called to accomplish some special mission on earth. Physical contact is not in itself reprehensible; it is so only when it injures others or when it engenders vice. It is especially reprehensible when it plays too important a part in life. You all attach too much importance to it, and you wrongly believe that it is more effectual than it is.

The new race, as you know, will give to the physical relations only the generative importance which appertains to them.

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It is difficult for me to explain to you the respective parts which must be allotted to personal initiative and to fatality. If you will take careful note, you may be able to calculate exactly what is spontaneous in you and what is ordained for you to do. But it is difficult for you to distinguish the real origin of your feelings and your longings.

**Personal
Initiative
and Fatality.**

While travelling,
October 18, 1911.

Multiple fluids of different categories struggle together in a room in an hotel through which so many various types have passed before. That is

why you have trouble in concentrating your minds, and I find it difficult to materialize myself. But for you, when at home, it will not be so. There everything will contribute to the work of beauty and happiness which we have begun. On the shore of the vast sea, with Nature for a frame, both emanating from God, we shall be able to collect ourselves more easily, and I shall be able to manifest myself to you. The spiritual fluids of those who pass leave behind them something indefinable, imponderable, and intangible, which yet creates impalpable densities, forming invisible walls. The generality of mortals do not perceive this. But you, who are so advanced in evolution, feel ill at ease, especially in the first moments when you look into a new chamber. If each room could tell its story, you would not like often to live in it. However, you carry with you a breastplate of protection which ought to reassure you and make you invulnerable.

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The Saviour began life on earth like all of you ; but He began earlier, and evolved in consequence. He had long manifested a constant need of self-sacrifice and a warm desire to forget Himself for others.

**Progressive
Law.**

As soon as a conscious entity has begun to do good, it is so guided by its Divine mission that it cannot live for itself, and no longer desires to do so. One good deed even inclines it to strive towards others. Goodness is like a vast labyrinth, whose hidden paths one can easily follow once one has courage to venture into them. The first step alone is painful. I have guided your first step. Now you push resolutely into the Divine maze, and you taste the freshness and the calm of its scented groves. Goodness, being based on modesty, is not puffed up by the abundance of its good deeds nor astonished at the wonders to which it gives birth.

October 29, 1911.

Certain primitive painters and sculptors carried with them the memory of their existence in the time when the Saviour lived in Galilee. **Divine Inspiration in Art.** Still overflowing with faith, and living in an austere epoch which fostered their fervour, they were able, thanks to the salutary solitude afforded by their art, to escape from the present, transport themselves into the past, and faithfully recall the features and gestures of the

Saviour. Some of them, steeped in piety, prayed before beginning their work. Many of them were unconscious mediums, and others implored of the Almighty Lord as the signal favour permission to return to earth to depict Divine scenery, which awoke in oppressed peoples the feeling for a religious ideal.

The rich and gorgeous Byzantine art was an art of arrogant sensuality. It was created for the

Art. powerful ones of earth, who alone could have it produced to enjoy it. But the primitive painters and sculptors—of whom the brothers Pisano were the pioneers—were able to create in the souls of the people a feeling for mystical art. The church was the home as well of the rich as of the poor, and the humblest outcast was privileged to admire works of art while kneeling in prayer. Some of the radiance from above, so marvellously translated by clairvoyant artists, filtered into the hearts of the miserable people, and helped them to bear their Calvary. I repeat that, like you, some artists had visions of paradise. They reproduced what they saw and what they felt as well as what they divined, and their pious souls were rewarded with ecstasy.

Fra Angelico painted angels as he knelt. But at

the end of the fifteenth-century, having fulfilled their mission, which was to tell of heaven, artists became more human, and only depicted the doings of mankind. The same with music. You know as well as I do that works of art are only produced as the result of fervour, humility, and love. So long as man believes himself, quite rightly, to be the instrument of the Beyond, his talent is inspired by higher spirits. The moment he relies on his own strength, although he can still produce beauty, it is beauty without an ideal, and without the intense emotion which stirs the heart and exalts the soul. Your modern artists have not only strayed from faith, but they have also lost patience, which is a quality absolutely indispensable to good work. Nowadays they are content to translate an impression and treat art as business. Only in the new race can a regenerated faith inspire artists to a new ideal. You have always admired beautiful things, but by degrees your soul has experienced a feeling of emotion, at first unaccountable but afterwards more specific, when looking upon artistic productions founded on faith. To-day your spiritual education is complete. You are able to assign a precise reason for this emotion, which originates in heaven. If men knew how to listen and to see,

they could far more often refresh their hearts at these springs of infinite joy.

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The sun is the smile of heaven, and flowers are its perfume.

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Spiritual fluids are purified and improved according to the evolution of the person from whom they emanate. When that person is completely evolved, he could, if he so

The Identification of Spirits.

desired, by means of these fluids, construct after death an aerial habitation that would be a reproduction of dwelling-places or localities he had loved on earth. But, although types are affected by their numerous incarnations, the discarnate present a special and characterized type by which they may recognize one another in the great Beyond. Each one, as his taste suggests, will be able to create such forms as may please him, and choose the colours and perfumes most agreeable to him. The most beautiful dwelling of all is the Infinite, where the blue heavens are filled with angels gliding and following each other through space, slender and imponderable as the noble and lofty thoughts of fully evolved minds.

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When reason, stifling earthly desires,
Reason. shall inhabit the domain of wisdom,
the human soul may be considered
as saved for all time.

October 22, 1911.

On your planet where holy precepts are falsified,
and where people no longer know how to honour
what should be honoured, one is often
The Wisdom of Old Age. inclined to regard old age as misfortune and decay. It is nothing of the kind, however. Old age is ripened experience, rational reflection, wisdom acquired at last, peace after strife, a halt in grateful shade for the human being who has crossed the arid desert. Woe to him who reaches the gates of old age still harbouring in his heart and mind the perfidious suggestions murmured in his ear by inexperienced youth ! Such a man as this has seen naught but himself in creation. He has lived only for himself, and has known not how to take good counsel, follow good example, and mould his character in the school of life. He has not understood that, if the outer envelope of man fades day by day and is consumed as it comes in exasperating contact with life, the soul is refined and upraised withal. But to reach that goal man

must gradually detach himself from earthly joys, so that his straying soul may find the path again. The just man who grows old wisely, nobly, and resignedly, is to be envied. He detaches himself from earth to draw near to heaven. He grows with every moment, for he will use his rest to meditate on what is good and create happiness about him.

October 24, 1911.

When souls that are still primitive in their desires and their ideals are compelled to live in the midst of discord and tumult, they fall back upon themselves, preferring solitude to the degradation of their feelings. Also, when two souls of the same type and the same moral culture meet on your earth, they experience an indefinable feeling of blessedness. They feel irresistibly drawn towards one another. They confide in each other, exchange identical thoughts, and from the moment of their meeting soar far above the sordid things of life. For them nothing else exists but their felicity, for from that minute they hear nothing but their own internal melody. These souls, once they are united on this earth—having thus resumed their former tenderness—may separate,

though vainly, in obedience to the proprieties and rules of life. They remain inevitably united in mind and heart. Nothing can divide them from one another, not even the disillusionment of physical love. Physical love is monstrous when it ministers only to pleasure, worldly advantage, or vice.

The same actions assume a different character according to the circumstances of their doing. Thus the kiss which loving parents bestow upon their children is, in appearance, the same gesture which Judas employed towards the Saviour. Yet the kiss of Judas was an act of betrayal.

October 25, 1911.

Mahomet's profound wisdom is only understood by those in whom faith burns like a torch. He had to struggle against the sweltering
The Wisdom of Mahomet. climate, the indolence of the people, and caste prejudice, but he was convinced, and his conviction took root in the hearts of his believers, even as the palm-tree is bound to earth by its deep-striking roots. Religions may be different in form. No matter ; each one may be approved by the Master of all things. In His sight they are like sisters who bear no resemblance to one another, albeit, from the same mother, and this mother is

Faith. Mahomet solved the great problem which engaged all the prophets before him ; he succeeded in inspiring his believers with the fundamental virtue of patience. He could not preserve them from the danger of that excessive fatalism which destroys effort and atrophies the will. But he armed them against misfortune when he gave them resignation and contempt for death. The East has its unchanging desert, imposing and awful, yet its children fear it not. They have learned contemplation, meditation, and obedience.

I will now describe what is meant by "the Spiritual Fluid" to you in terms within the range of your human understanding. Spiritual fluid is that powerful, strong feeling, living yet imponderable, which warns man that he is in the presence of someone or something that is going to cause him a new and unexpected emotion. Spiritual fluid is an invisible and mysterious thread joining earth to heaven. It is irradiated from above, and emanates from the soul when it vibrates with joy or anguish. It is also the interpreter of the Divine essence in man, the conductor of internal electricity, and it is this same force which, in the day of the great farewell, will be the forerunner and herald of your soul in space.

You ask me if the spiritual fluid of earth-dwellers is ever the same throughout their several incarnations.

No, not altogether. You do not retain the same essence throughout all your incarnations, for at each new one you have to readapt yourself to the conditions of your new body and the possibilities of your new surroundings. You retain, however, a portion of your original spiritual fluid which accompanies you through space, and which you may increase or diminish according to the evolution of your soul.

October 28, 1911.

Nothing is without its use, not even a grain of sand, a gesture, a word. The grain of sand has a mission to fulfil. Gesture, without your realizing **Everything is of Use in the Universe.** it, sets in motion invisible waves charged with fluid, and that is why, when you have learnt the precise significance of each movement, you will retain your rhythm by using only those gestures which are required by the occasion or the situation. As for speech, it is still more powerful than gesture, for it is directed towards the sonorous waves of space whereon it strikes. Thus it reverberates through the Infinite. And every

word you say, good or bad, is engraved in indelible letters in eternity.

One thing is troubling you, dear medium ; you are asking yourself how, at a time when you are

becoming the chalice of my thoughts,
Advice to Medium. the sacred reservoir of my spirit, you can combine mysticism with earthly

ideas and sensations. I entreat you to go on living just as you are, just as you will be for a long time still ; for perfect equilibrium can only be established and developed in a human being when all his feelings, all his longings, and the whole gamut of his desires are in perfect harmony, perfect agreement, and perfect understanding among themselves. There must be no exaggeration, no fixed idea, and, above all, no absorbing intimacy which hinders the brain from evolving freely. But, healthy and well-balanced, in full and complete freedom of natural longings, you must yield yourself to my inspiration. I have but little sympathy with "stagnant" religious orders. On the other hand, I am fond of those who, perfected by noble ideals, sacrifice themselves for others ; but I hold it vain to spend one's health and life in mechanical prayers which lose their fervour through monotony. In life one has to be a fighter, and I repeat to be a fighter it is necessary to have all the

bodily fibres in harmony with the aspirations of the heart and mind. Would you, then, be the sanctuary in which I can dwell, if your faculties were not in perfect equilibrium? And if you are now feeling younger than before, it is because I have willed you to feel so, that you may be more complete. Do not, dear friend, forget that all earthly longings, if they do no harm to others, are of little importance, and that little only for yourself. For all that is of the earth will disappear with the ground in which your bodies decay. But the things which are carved on rock, everlasting and indelible, are noble thoughts, lofty sentiments, the sacrifices you make, the good you do around you, creative and regenerating ideas, the benefits you shower on others, those fervent prayers which weave between you and heaven an invisible thread—in short, all that has been done to beautify your soul and make it send forth rays to the very gates of the Infinite. If I wished to quote a simile to convince you, I should say that you ought in your mind to reverse all that seems positive to you, and replace it with all that appears to you to be abstract. The positive, to which you cling so tenaciously, will perish with your bodies. The abstract—that is, the sum of the qualities you have acquired—will accompany you in your final journey,

and will then assume a concrete, though imponderable, form.

Now I am going to make a revelation :

The fourth dimension will be the knowledge of sensations entirely unknown to you. Even while you are still living on earth, your soul will possess the secret of ascension in the air ; it will know how to guide itself through the higher spaces, and how to avoid its dangers. But it will never have the right to rise beyond a certain height, for, as I have already told you, there is a certain limit beyond which the souls of earth-dwellers cannot penetrate. At this invisible frontier, which the pride of men essays to cross, begins the real domain of souls alone.

**The Fourth
Dimension.**

The same date.

I understand your thought. You are anxious to know why vice exists. Do not forget that your planet is a place of expiation ; consequently temptations exist there, and at the end of each cycle they are multiplied, increased a hundredfold for the testing of consciences and hearts. But even those who have failed, if they are full of repentance and

**Explanation
of Vice.**

enlightened by faith, will be gathered to the bosom of the Saviour.

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Vice, like disease, is discord between body and soul.

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In Nature perfect order and balance reign, organized by the Master; it is perilous to endeavour to oppose these Divine laws,

Unbalanced Souls. for to do so is deliberately to make oneself an outlaw before God. Man

is born to work, to produce, to create, and to evolve. That is why idleness and vice are condemned, for they are at once sterile and disharmonious. Great leaders and great monarchs are often regarded as evil forces, for their pride and rapacity incite them to war and extortion. But they have at least given a forward impetus to their country and their people, and, if they have wrought much evil, they have also done some good. The acts of the idle and the vicious are stagnant. They make no progress in the hierarchy of evolution.

October 31, 1911.

The Ladder
of Mercy. The ladder of mercy is always
accessible to those who ardently
desire to rise in space.

* * * * *

John, the beloved apostle of the Saviour, was an admirable medium. He foretold all that was to happen to Christ, and begged
The Apostle John. Him on his knees to save Himself from His fate. This took place in the Garden of Olives. But He knew that nothing but a great sacrifice could convince and redeem suffering humanity. Could He withdraw? In His own mind He had neither the right nor the desire to do so. Then, while John laid his sleeping head upon the Divine shoulder and slept, and the troubled disciples were talking among themselves hard by, the Saviour reflected that His word would receive a higher and a clearer interpretation if His sacrifice atoned for the sins of humanity. Alas! the Saviour was unable to save men entirely. He could only mitigate their merited destiny by showing them the path to follow.

November 1, 1911.

I should like once for all to explain to you clearly what I mean by Christian sentiments. It

**The
Christian
Religion.** must not be supposed that the Christian religion is a form of religion which condemns all others.

It is a belief amplified from and added to the beliefs expressed in the Mosaic law ; it is a powerful rampart against the blind forces of idolatry, a viaticum of sweetness and consolation for the suffering. Notwithstanding His ordinances, His counsels, and His inspiration, the Saviour's endeavours have been misunderstood, since idolatry still persists to-day under the form of worship of images. I see what is in your mind. It seems to you—and with good reason—that people emerging from idolatry could not suddenly resolve to worship an abstract and remote God (which, however, is what our ancestors the Jews have done to this day), and that some near and tangible God would appeal more strongly to hesitating minds and those sensuous temperaments which succumb to outward pomp. Yes—the Saviour has chosen a propitious moment to return among you, to appeal to the more highly evolved minds, and to

take advantage of certain aspects of modern civilization which show a tendency to break away from prejudices and useless, effete doctrines. With you it is difficult to observe the golden mean; your practical sense and your pride have killed your ideal. It is, then, to try and build it up again that the Saviour will descend amongst you.

* * * * *

You feel physical fatigue because your body is unaccustomed to the spiritual life which you have begun to live. But one day the mind will get the better of the body. Go in peace.

November 2, 1911.

When the people of the new race become acquainted with the laws governing these things, which are still mysterious, the wonderful and unlooked-for progress which the discovery will cause them will be astonishing to witness.

Thus, when there are many individuals grouped together under the direction of a leader—in fact, in any enterprise whatever in which the need of command is felt—you have all noted that the combination of individuals works more or less well according to the master mind at the head of it. But change the unsuccessful manager, keeping the

same factors in the composition of the association, and you will be astonished to see success return at once. Yet to all outward appearance the succeeding manager does not possess qualities superior to those of his predecessor. It is simply that he has the spiritual fluid necessary to his business. He is in communion with his work: he has no need to display more intelligence than the man who failed before him.

If mankind had pursued the science of spiritual fluids further, people would be amazed to find how much more simply and easily their big schemes would succeed. They must develop things psychical rather than things physical. But it will be difficult to convince earth-dwellers of this, for at present they rely solely on interest and favouritism.

November 4, 1911.

As you cleanse your bodies each day by washing and bathing, treating your person with fastidious care, and redoubling these attentions after a long journey, just so should you try to purify your soul from the impurities which cling to it on your journey through life. I will enlarge upon my idea.

**Cleansing
the Soul.**

You look at yourself in a mirror to see that your toilet is perfect ; it would be just as easy for you to confront your naked soul with its proper mirror, which is its conscience. In this way you would easily become accustomed to the minute examination of your soul. And just as you aim at perfecting your physical being, so you would gradually proceed towards the perfecting and upraising of your soul. All this is a matter of will and training. Discipline of the soul is the noblest discipline to which one can be subjected. It is founded on a love of order and of will. I know of nothing more discordant than a beautiful, carefully tended body, which serves as a sheath for a poor neglected soul, driven back upon itself and daring to show nothing of its desires or its beauty. A real breviary for the mind ought to be compiled, and taught to children. Such a breviary would be founded on the power of the will, one of the most solid forces of the mind, since it is able to erect a bulwark against the excesses and passions of the body. But the will to which I refer should be a will full of elasticity, in no way like that obstinacy which is always the result of pride. You know what an opponent I am of this fault.

The most effective purifier of the soul is prayer.

In another Town,

November 9, 1911.

Soon, my dear child, you will be able to make a comparative study of the variations and influences of those fluids to which I have so often alluded. There are fluids of the same quality as your own which, by mutual exchange, are beneficial to you. There are neutral fluids, there are aggressive tyrannical fluids which must be avoided, and there are unhealthy fluids which sap your own and fatigue you. Henceforth you must learn to recognize them and to preserve yourself against those which injure your own. It is sufficient for you to recognize them, so that you may resist them with your will.

**The Various
Kinds of
Spiritual
Fluids.**

Certain beings specially gifted should not attempt to go out of their own rhythm. Each one, while doing his best to improve himself, should remain in the sphere and condition assigned to him by Nature.

**Each in his
Sphere.**

Thus it is evident that, if a pigeon tried to swim, or a reptile to fly, the result for each of them would be complete disharmony. Every being on your earth ought first of all to try and understand for

what environment he was created. He should endeavour to perfect it ; on the other hand, he can never wholly change it.

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It is rarely that one is able to follow the true vocation for which one was created, and to surrender oneself to one's rhythm. Conditions on your planet are too confused for each one of you to guess where his path lies. It is interesting, in the midst of all the tangled difficulties caused by the disorder which reigns amongst you, to see what each one can contribute, according to his intelligence and energy. It is edifying to realize the difficulties which overwhelm the being who, having discovered the rhythm which is suited to him, suddenly leaves the path which events have made for him, and chooses that which is pointed out to him by destiny.

* * * * *

Those who, like priests and nuns, are constrained to battle against their desires that they may follow a

Constraint. path of sacrifice which is contrary to their nature, oppose the laws of balance, and deprive society of the tribute which they might have brought to it.

November 13, 1911.

All material sins, if they have injured only oneself, are expiated on leaving the earth. Every human conscience then accuses itself of its faults, and the eloquent internal voice is itself an expiation. If, however, forbidden love has been indulged in, and has wrought evil to others, it will be expiated by bitter regret in the Beyond. This will also be a debt that must be paid in the next reincarnation.

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All evil deeds which are not atoned for during life by the person committing them are indelibly inscribed in the astral world, even if the person sinned against has forgiven the offence. Evil deeds can be blotted out only by the atonement or repentance of the offender. This is an immutable law. Thus some people carry through several incarnations the burden of sins, for which they atone by degrees. Dwellers in the Beyond can discern the traces of such burdens scattered through space, which are there to remind evolving souls of expiations still to be made. They are, as it were, so many com-

memorative tablets, which decrease in size, and disappear altogether when expiation is complete.

November 18, 1911.

By the numerous transformations which everything possessing life undergoes during the passage of the centuries, mineral becomes plant, **Recognition of Souls in Space.** plant becomes animal, and animal, after much evolution, becomes man.

But when the human stage—the ultimate perfection of these earthly transformations—is reached, man fixes his type, and retains a special emanation, which through his innumerable future transitions (when the need for reincarnation on earth is past) makes him recognizable by those who, possessing the same affinities, are able to attach themselves to him in space. All spirits of the same order will then form a perfect unity possessing absolute equilibrium. Their harmonious unison, like strings of various instruments, will form one perfect chord, vibrating to the sound of celestial melodies. Then will become manifest the sonorous notes of space, the lullaby of the ocean, the rhythm of the stars, the din of worlds, the clamour of accumulated centuries. And those-spirits, initiated into the mysteries of the

Beyond, will view with ecstatic wonder the Divine machinery which guides the laws of the everlasting immensity.

Beyond the grave the discarnate have no possessions. They have not the same needs as when on earth. The sole desire of those who

Endeavours towards
towards have not yet undergone evolution, or

Perfection. do not yet wish to do so, is to return

to earth as soon as possible. The aspirations of spirits who have undergone evolution are prompted by an ardent desire to progress, to be of use, to take an active part in the marvellous concord of good and beauty which unites all perfected entities, or those moving towards perfection. They are no longer possessed by those misleading desires which so often confuse them, and have leisure and opportunity to look at things from an entirely different point of view. Faults which on earth are regarded as peccadilloes of no importance are then seen in their true light. Others which seemed monstrous because of a faulty human education, then assume their proper weight and proportions. Thus the sojourn in the Beyond is at first—if the stage of evolution permits it—one long, sublime contemplation, followed by an intense desire for purification and for expiation in a succeeding reincarnation.

Then follows speedily a great yearning to be useful, to try to help, in their sublime mission, those spirits of light that serve as guides and as examples for you.

November 26, 1911.

Prayer. Prayer is like the balustrade of a staircase ; it does not decrease the number of steps, but it makes the ascent of them easier.

The Divine Messenger manifests himself only to those who take the first step to approach Him.

In Touch with the Divine Messenger. This is not on account of any feeling of exaggerated dignity, but because the nature of his spiritual fluids prevents his getting into touch with those who have no desire to approach Him.

Chastity should not be achieved by means of a perpetual struggle between flesh and spirit. On the contrary, chastity is only rational when

Chastity. it is inherent in the nature of the individual who practises it. Chastity loses all its radiance when it is forced upon beings who attain self-command indeed, yet stain their souls, in spite of themselves, by visions and involuntary desires.

There are worlds inferior to your earth, where

life is more strenuous to live. The planet you inhabit is your final probation. When, **Inferior Worlds.** by virtue of your numerous incarnations, you are so purified as to have no more need of reincarnation here below, you will successively inhabit other planets where conditions of life are easier and more ethereal. You will often be able to return, invisible, to the worlds where you formerly dwelt, and bring help to those who are suffering and striving. Then your ascent will continue for centuries, which will seem less than years to you, for in space time does not exist. Finally you will reach the domain of beatitude. Then you will dwell beside your twin soul, surrounded by your sister-souls in the interplanetary spaces, where all is radiance, happiness, and peace.

Parents or instructors might render an immense service to children by developing their will-power from their earliest years—not, of course, with any idea of increasing their obstinacy, but in order to equip them to meet temptation. Here, moreover, is a list of the cardinal quantities which you require to cultivate, more for your own sake than for others : faith, patience, strength of will, kindness, sincerity, forbearance. An education firmly based

on this powerful foundation will arm them each one against life's blows.

PARIS,

December 12, 1911.

Initiation. Only by oneself is one really initiated in occult matters.

December 18, 1911.

Life is a constant initiation for those who can see and understand. But events must not be anticipated, nor must the rhythm of one's usual existence be altered. Above all, must one devoutly treasure deep down in the heart aspirations towards the Beyond, and wait patiently for the opportune moment when those aspirations may take shape for the benefit of humanity.

December 25, 1911.

Those who by occult means, unknown to ordinary mortals, succeed in prolonging their lives indefinitely, are beings who need rarely be envied, for they delay the hour of their final liberation. They may be interesting people to know, especially

if their memory has remained young as well as their looks. But, I repeat, they are not to be envied. For all evolved beings have but one aspiration, and that is to mount as rapidly as possible towards their heavenly home.

January 12, 1912.

Those who do not understand their own destiny, are not yet worthy to accomplish it.

Destiny.

The very essence of nature is humility. Man is too full of pride, too much taken up with himself, to grasp quickly the signs scattered in his path, evident though they be.

The end of January, 1912.

Nature alone must be loved in a pagan way, for she carries the seeds of all things and all pleasures in her breast. The spirit should remain pure and chaste as the water of running streams. For, as you know, water is pure. Streams are the veins of earth; they fall into the sea, which is their great artery.

Nature.

A disturbance of the seasons follows the disorder

of human existence. When things cease to be normal, then nothing is in its right place ; everything on your planet is overturned.

Do not be troubled about little things ; it is only great things that are of importance, for they have built up the past, which forms the future.

Trivial
Things.

January 27, 1912.

You have absolute free-will ; only certain events of a primordial kind are ordained beforehand. Have

Freewill. you not often noted that persons of strong will, who are upheld by faith, can make destiny give way ? You are among these : hence you have no difficulty in understanding me.

February 15, 1912.

I bring you to the brightness of space, the radiance of the Beyond, the murmur of the waterfall, the coolness of the hills, the mystery of the forest.

Gifts from
the Divine
Messenger.

March 29, 1912.

Human beings can sometimes postpone events, but cannot prevent their taking place.

**Postponement
of Events.** God alone is All-powerful. You can divert the course of a stream, but you cannot make it dry up.

April 19, 1913.

The Divine Messenger speaks :

Those who, after reading this book, earnestly desire to draw near to the Saviour in thought, can feel Him near them when they wish. Their desire, fervent and sincere, and above all their prayers, will reach Him in space, whence He looks down to protect humanity. Then they will obtain His invisible presence. Tell them that it will be easier than they think. He is not surrounded by the pomp of kings. He is the discreet friend who watches from afar without obtruding Himself. He hastens to be with those who beseech Him. But here I repeat once more: it must be they who begin. That is the law of the magnificent and marvellous machinery of the universe, of which science can reveal to you only certain aspects, but which the intuition of many has already divined.

To believe is to know.

Your desire to draw near to Him has obtained the welcome realization of your desire, and you are not the only one whose hope has been crowned with success.

The more freely He lavishes His beneficent rays, the more the treasures of His goodness increase, for His law is love.

July 3, 1913.

No religion is better than another. All are sublime, all are sisters, wearing the same garments, but of different colours. I have no preference for any religion. A human being may be good or bad while professing any of them. Once again, true religion is the doing of good. Those who practise charity, abnegation, devotion, generosity, and forgiveness, are sure of following the one true religion.

The Saviour was formerly a forerunner, but His word was not understood, for it was too symbolic for its time. He brought love and not light, and now that He is to be reincarnated at a moment fixed by the Most High, He will be constrained to give you light.

The Reincarnation of the Saviour.

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Bèlieve, believe and pray. The more you pray, the mightier grows the altar built up by the faith and the prayers of believers. It rises to the feet of the Most High, and forms a pedestal for Him.

October, 1913.

God is the King, the Logical and All-Powerful Creator, the Supreme Being and the Law. I am His Interpreter.

He who has refused to quench the thirst of others shall know thirst, he who has made others hunger shall know hunger, he who has killed by fire shall burn.

But my heart fails me at the sight of so much human suffering, even when it is deserved.

Helium, radium, electricity, and the spiritual force are the four ethereal elements.

The conquest of the air, at a given height, is forbidden to humans. That is why those who have advanced too far into the other Beyond are like fallen angels thrust back on to the earth—killed.

In the supreme moment when their machines hurl them back upon the earth, they experience

some moments which to them appear as centuries. During this space of time they are able to examine their conscience and to realize the futility of their insane efforts.

Those who, after having read this book, desire to draw nearer to me in their thoughts, are those to whom the knowledge contained in these pages has been beneficial. These will easily be able to feel me near to them. Their sincere and fervent hopes, together with their prayers, will seek me in that space where I live to guard and protect humanity. They will be able to obtain my invisible presence. Tell them that this will be more easy to accomplish than they now suppose. I do not surround myself with the pomp of kings; I am the faithful and discreet friend who protects them from afar. I hasten to the aid of all those who call upon me. Again I repeat: Let those who wish for me make their appeal personally. This is a law of the wonderful universe of which science can explain only certain parts, but which the divining gifts of some men can feel and realize even now.

To believe is to know.

The more I multiply my rays for the doing of good, the more my bountiful treasure increases. For my law is Love.

Our intercourse will never cease, for what can be definitely ended in terrestrial life, which is but one of the numerous halts along the road of the pilgrimage of souls, throughout the immensity of worlds?

Though it is possible for me to be in several places at the same time, my own soul is not always sufficiently serene to be free to multiply itself when I am called to witness the terrible human sacrifices brought about by war or scourges. I then fly to the help of the victims of such outrages to offer them the powerful healing of my spiritual fluid. This is the forfeit I pay for my own peace when I see the human misery which saddens me.

—
Ecstasy of
the Soul.

The ecstasy of the soul is the only ecstasy which leaves no bitterness behind it.

I have now led you into a part of the Beyond, and even though you would yet fain know more when you* return to your normal state, you will retain many bountiful and luminous memories.

You now feel how childish it is to attach importance to small things, which man's ignorance of the deeper truths causes them to *appear* of importance.

You have acquired a truer sense of equilibrium.

You now possess a moral compass to help you to direct your actions, and your ethereal knowledge already developed will warn you efficaciously.

Do not be sad. Except in case of a war, I shall never leave you. There now exists an indissoluble tie between us which already existed in space long before, but which I have now bound round you in spite of your terrestrial body. My spiritual fluid forms a coat of mail around you, and defends you from all the inferior influences which still reign upon earth. Henceforth you will go forward through life without stopping or looking back. Henceforth your gaze is fixed upon the Infinite, whose lulling melodies will surround you and create for you an ineffable joy.

THE END

